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# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

THE ENCYCLICAL "QUAS PRIMAS"

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THE DEATH OF CARDINAL  
MERCIER

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"WHY I AM NOT A ROMAN  
CATHOLIC"

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DECEIT IN PROPAGANDA

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MARCH, 1926

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# THE CONVERTED CATHOLIC

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,  
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,  
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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# THE CONVERTED CATHOLIC

Founded by Rev. James A. O'Connor, 1883.

"When thou art converted strengthen thy brethren."—Luke 22: 32.

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No. 3

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The premium offers for new subscribers on the inside page of the back cover still hold good

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## A MESSAGE FROM THE FOUNDER

Having received from God the gift of faith in His Son Jesus Christ as our Saviour, all Christians should rejoice in the privilege of sharing that gift with all those who have not been so blessed. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God," says the Apostle Peter in his first Epistle (iv. 10). A cup of cold water given in the name of a disciple shall have its reward. Much more will the knowledge communicated to others that Christ is able to save to the uttermost all who come to God by Him be rewarded. He came from the Father to seek and to save the lost, and He is working through and by those who have heard His voice. It was so in the beginning. He called the disciples one by one, and they told the good news to others. He is calling the people of this generation now to become His disciples,

and to us as to those whom He first called He says, Go and tell others. All the missionary societies and other Christian agencies have been organized to fulfil this command of our Saviour. But these organizations do not exclude individual work. To stimulate individual activity and concentrate united effort is the purpose all associations have in view. The world acts on this principle in its political and mercantile organizations, and the "strenuous" worker is rewarded with fame and fortune. More blessed is the Christian worker whose inheritance is incorruptible and undefiled and fadeth not away.

Personal work for Christ brings every Christian in the line of the apostolic succession. One by one the first disciples shared with others the riches in glory they had received from the Divine Teacher, and the number of believers increased and multiplied. So it

will be to the end when each of us will do what we can in the service of Christ.

Nothing marks the line of cleavage between Protestant Christianity and Romanism more distinctly than the assurance afforded to Protestants by the Word of God that they are reconciled

to Him and are saved from their sins by the merits of Christ, and the uncertainty of Roman Catholics whether their sins are forgiven by the priests. On this latter point we speak from an experience of many years in the priesthood.

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### EDITORIAL NOTES

#### American Apostolic Delegate

The Boston "Transcript," Feb. 2, had a Rome dispatch saying that Mgr. E. A. Mooney, new Apostolic Delegate to India had been consecrated Archbishop of Irenopolis by Cardinal Van Rossum, in the chapel of the American College, of which Mgr. Mooney has been spiritual director.

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#### The Gospel in South America

The Boston "Transcript," Jan. 23, said that a committee representing Protestant missionary societies, is seeking to raise \$2,000,000 to develop their institutions in Latin-America. In seven countries evangelical churches have become autonomous—Brazil, Uruguay, Argentina, Chile, Mexico, Cuba and Porto Rico. Religious liberty has made notable gain recently by complete separation of Church and State in Chile, and the withdrawal of all Government opposition to Protestant effort in Peru.

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#### Rome Wins—Apparently

The New York "Sun," Feb. 1, said that Mrs. W. K. Vanderbilt had just announced that her daughter Muriel,

who was married at Newport, R. I., last July to Mr. F. C. Church, of Boston, by a clergyman of the Protestant Episcopal Church, had been recently married over again by a Roman Catholic priest, and a footnote added that it was understood that the latter ceremony took place Jan. 7. The newspaper also said that Mr. Church would not say whether he had signed the agreement to have his children reared in the Roman cult; but he has put his house under the control of his wife's father confessor.

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#### Why So Much "Salvation Army?"

If some of our readers wonder why there are so many references to The Salvation Army in the Gospel in the Douay Bible articles we would say there are several reasons. 1. Because it is desirable that any readers who wish to possess a positive experience of salvation should get into contact with persons who enjoy it. 2. Because the Army is the only nationwide and world-wide organization, at every meeting-place of which the inquiry, "What must I do to be saved?" would receive practically the same reply—and the right one. 3. Because

at practically all such places will be found one or more individuals whose mentality closely resembles that of the inquirer; and 4. Because all its meeting-places are open every night in the year.

### The Encyclical "Quas Primas"

The Encyclical issued by Pope Pius XI, on Dec. 11, 1925, instituting the Feast of the Kingdom of Christ, receives treatment on p. 72. Those who know most about the Roman Church and its history will not fail to note that the Feast is to take place on the last Saturday of October. Those who regard the Church itself as a political machine that merely uses "religion" as a masquerade robe to conceal its real character will at once conclude that the parades prescribed in connection with the Feast will be intended to follow those of the Knights of Columbus and of the Holy Name Society and meant to give one more demonstration to politicians of all parties of the number of votes controlled by the local agents of the alien Sovereign Pontiff.

### Deceit in Propaganda

The need for informing Protestants as to the false and misleading statements being made by Papalist propagandists still continues. One paper alone claims in its front page that it reaches three millions of readers every week. It can be bought for two cents in New York, although published in Indiana — "thousands pass it on after reading it." And this is only one journal. Elsewhere will be found the controversion of some

statements made in its columns, as well as in the advertisements published in the "Times" (New York) last Fall, and which are doubtless appearing still in different parts of the country. Of course space forbids anything more than the merest contradiction of the false teaching on theological matters of great magnitude.

### Incredible, Were It Not Visible

We believe the editorial offices of the denominational journals in New York to be equipped with as much learning and scholarship as those of any other city or any other country, and far more than those of the Papal propaganda sheets. Yet in one the equipment of which we believe is second to none we find in the issue of Jan. 28: "We do not tip our hats to churches as the Romanists do." One would suppose that a mere tyro in the study of the Roman cult would know that when a Catholic tips his hat on passing a church he is really performing an act of worship to the consecrated wafer *in* the church, which he believes has been transformed, by the incantation of a priest into the actual "body and blood, soul and divinity" of our Lord Christ Himself.

### Irish to Create New Sect

When Roman Catholics break away from the bondage of Rome they often go much further than the utmost bounds of Protestantism. And some Irish Catholics, at least, form no exception. The New York "Herald-Tribune" had a Dublin dispatch dated Jan. 18, 1926, which said that

a new religion was being "concocted" for America, with Terence McSwiney as its central deity. The sect, called the Eurekaists, will be publicly proclaimed at Lake Portcharterian, Louisiana, on Good Friday. It is stated that the deities of older creeds, such as Christ and Buddha, "are too remote for modern life," and that "a heroic modern figure like the late Lord Mayor of Cork can arouse more passionate devotion." And yet the Roman Church professes that our Lord was its Founder!

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### **Mexico Seizes Church Property**

Press despatches of Feb. 11, from Mexico City, said that the Attorney General had ordered the nationalization of all property belonging to the Roman Church, and the deportation of all priests of foreign birth. Several priests had already been arrested and sent to Vera Cruz for deportation. Some of them were arrested while performing religious rites and time was not even granted them to get their overcoats, money and personal effects. Among them were three Irish priests long resident in the country. It was stated that orders had been issued for the seizure of all movable or immovable property owned by priests either openly or in the names of other individuals. "El Universal" is quoted as saying that it is known that a number of properties really owned by the clergy are now held in the names of individuals for the purpose of avoiding nationalization. It seems that all real estate

belonging to the Church was sequestered under the provisions of the Mexican Constitution of 1857, put through by Benito Juarez, but the Church authorities were generally allowed to continue to use their religious buildings. The provisions of 1857 were reaffirmed in the Mexican Constitution of 1917 and during recent years certain elements have been urging the actual taking over of the Church property by the nation.

It looks as if the Mexican Government is taking a leaf out of Mussolini's book—the chief difference being that the shoe now is on the other foot, and that Mexico is acting under a law long in existence, whereas Mussolini's destruction of all civil and religious liberty is a close imitation of the methods in vogue with the Popes. Again we see that when Catholics do rise up against the Vatican they act as no Protestant nation has for centuries. One reason probably is that they know the Papal system much better.

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### **Papal "Tolerance" in Spain**

"The Watchman Examiner" (Feb. 11) says that "the national schoolmaster and author, Don Felix Garcia, of Avila, has been condemned to three and a half years of imprisonment for writing an article on 'Transubstantiation.' To say that in the Holy Eucharist the wafer is made of wheat and that the image held before the worshipers is made of wood, is considered a blasphemy calling for severe punishment."



**CHRIST'S MISSION SERVICES**

The Sunday services continue to draw large audiences, and much interest has been manifested.

On January 17 Rev. S. L. Testa spoke on "The Call of the Master"—"The Master is here and calleth for thee" (John xi).

On January 24 Rev. Dr. A. W. Greenman spoke on "The Cross of the Andes." Dr. Greenman has been a missionary of the Methodist Episcopal Church for forty-five years in Latin America and in Italy. He spoke of the dead Christ who is worshipped in those countries, and of the need of those people for the living Christ revealed in the New Testament.

On January 31 Mr. James Tutty, from Dublin, Ireland, spoke of his experiences as a Gospel worker in Ireland, and the history and methods of work of the Irish Church Missions in that country. The congregation was deeply impressed with the facility with which Mr. Tutty quoted Scripture passages from memory, as also with his recitations of appropriate poems and Irish witticisms to emphasize the principal thoughts of his address.

On February 7 Rev. S. L. Testa spoke on the subject: "Why I am not a Roman Catholic." The address will be found on p. 84. There were many testimonies from converted Roman Catholics.

The speaker on February 28 was the Rev. Thomas Barbieri, Pastor of Bethlehem Memorial Chapel, New York City. Subject: "What must be

the attitude of Protestants towards Roman Catholics?" On March 7, Rev. S. L. Testa will speak on "The Pictures of the Pope in the Bible."

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**KIND WORDS**

Los Angeles, Cal.: "The January issue of THE CONVERTED CATHOLIC is most vigorous and instructive. If Mr. Clinton Howard had been reading the Magazine for twenty-five years as I have, that letter of his would have been very different. Your characterization of Pope Pius XI is true to fact. Every Pope becomes obsessed with the notion of his supremacy in all the world. Yours in the fellowship of the Glorious Gospel."

Sterling, Ill.: "Enclosed I send the renewal of my subscription to your most excellent Magazine. For pure old-fashioned Gospel doctrine it is hard to beat, and it is so much needed in this land of ours and every other land. I am sending you some addresses of local friends who ought to be interested in such literature."

New Jersey: "Enclosed please find money order for \$12, to renew my subscription, the balance to be used for the good work of Christ's Mission."

Winter Park, Fla.: "Enclosed please find my check for \$5 for the renewal of my subscription, and the remainder to go to help the work."

Berea, Ohio: "Have been very much interested in reading your January number. I enclose \$5 as a donation to your work for which I pray God's continued blessing."

## THE ENCYCLICAL "QUAS PRIMAS"

The Brooklyn "Tablet," Jan. 30, 1926, contained the text of the Encyclical "Quas Primas" of Pope Pius XI "instituting the Feast of Our Lord Jesus, King."

Like most Encyclicals, it is a lengthy document, and perhaps its most prominent feature is the large proportion of its content that has apparently been written "for Protestant consumption." And if there were any probability that it would be read thoroughly by any considerable number of members of Protestant churches many who are ignorant of the subtlety of Papal propaganda and took the language used at its face value would be likely to think that the cult of Pope Pius XI did not differ greatly from that of their own denomination. Speaking in a general way, at least one-third of it would be approved by the average evangelical Christian man. Such persons as the "Simple Simon," who wrote to Pope Pius a short time ago to ask his aid in respect of obedience to the law enacted to enforce the Eighteenth Amendment, would doubtless feel a guileless satisfaction that their ideas about Jesus Christ and His right to rule in the hearts of men were shared by the head of the Papacy, which Father O'Connor once described as "the masterpiece of Satan."

But after all this has been said, the fact remains that it also reiterates all claims made by Pope Leo XIII in the Encyclical "Immortale Dei," as to the universal supremacy of the Roman Catholic Church over every nation

and government in the world, although certain forms of civil and religious liberty are not condemned in detail as they were by Pope Leo. The latter Pontiff was not addressing Protestants with a view to bringing them under the yoke of bondage by inscribing "Church Unity" on the said yoke, while "Quas Primas" will doubtless be widely used by "Anglo-Catholics" here and in Britain to that end, as well as by the Paulists, Jesuits and other divisions of what may be called the regular army of the Vatican campaigning for the destruction of Protestantism.

In the first paragraph reference is made to "a movement" in which many who had hitherto despised the Kingdom of Christ [exclusively the Roman Church, of course], and who had practically exiled themselves from their Father's house "were prepared and even anxious to tread again the paths of obedience." The only persons who meet this description, so far as we know, are the "Anglo-Catholics" of England and in this country, whose machinations and activities seem to have produced really serious results in the English State Church. Lord Halifax is the most conspicuous figure among them, and has been prominent in certain "conversations" with the late Cardinal Mercier and others at Malines, looking to the ultimate absorption of the Anglican Church by the Papal organization. Of course, it is not "put that way" in print, but it expresses the purpose—very thinly veiled, some-



times—of not a few “high” churchmen in England and elsewhere.

Then come long passages about the Kingship of Christ with the tenor of which any evangelical Christian would agree until we reach a paragraph in which we are told that Christ told the “Roman Consul” [this latter word probably a translator’s error] that “His Kingdom was not of this earth.” Then comes a remarkable assertion:

In the Gospels this Kingdom is presented in the following manner: Men must prepare themselves to enter therein by means of penance, and they cannot enter except through faith and through the Sacrament of Baptism, which through an external rite signifies and produces interior grace.

As a matter of fact even the Douay Bible says, Mark i, 14, 15: “Jesus came unto Galilee, preaching the Gospel of the Kingdom of God . . . and saying, repent and believe the Gospel”—the only place in the writer’s copy in which “metanoieite” is not rendered “do penance.” Commenting on this word Papini says (“Life of Christ,” pp. 73, 74):

The word of Mark “metanoieite” should not be translated “repent”; “metanoia” means rather the changing of the mind, the transformation of the soul. Metamorphosis is a change of form; “metanoia” a changing of the spirit. It ought rather to be “conversion,” that is, the renewing of the inner life of man.

Papini is right and Pope Pius XI is

wrong as to this spiritual fact, as thousands of Protestant Christians can testify. Nor does baptism “produce interior grace” as the lives of many “baptized” persons, both Protestant and Catholic, alas! bear daily testimony. One concrete evidence of this, so far as the Roman Church is concerned, being the Holy Name Society.

In the Pope’s next paragraph he asserts his personal sovereignty over all mankind thus:

The dominion of the Redeemer embraces, therefore, all men, as was said in the words of Our Predecessor of lasting memory, Leo XIII, which We here make Our own; “The Empire of Christ extends not only over Catholic people and over those who, reborn in the font of baptism, belong by right to the Church, even though error has driven them far and dissension has separated them from the bond of love; it embraces even those who do not enjoy the Christian faith, so that all mankind is under the power of Jesus Christ.

Then follows a disquisition on the benefits that would accrue to earthly governments and states if they regulated their public affairs in accordance with the teachings of Christ and alleged benefits to the Church growing out of celebrations of certain “Feasts.” Then comes a paragraph that reminds us of the lamentations of Pope Leo XIII in “Immortale Dei,” pp. 120-124 “Grt. Encyl. Lett., Pope Leo XIII,” and Pope Pius says that when he commands that “Christ our King” be venerated by Catholics

throughout the world he is providing "a very effective remedy against the pests which pervade human society. The plague of our age is what is called laicism with all its attendant errors and impious motives." "Laicism" from a short description seems to be almost identical with political "Americanism," and it "has been eating its way into the very vitals of society." The Pope says:

The rule of Christ over mankind has been denied, the Church has been refused the right which comes from the very law of Jesus Christ to teach all peoples, to make her own laws for the spiritual government of her subjects in order to bring them to eternal happiness. Little by little the Christian religion has been made the equal of the other false religions and has been lowered to their level. The Catholic religion was made subject to the civil power and was practically abandoned to the control of rulers and magistrates.

From these disastrous conditions in which nations refuse to be governed from Rome instead of their own capitals the Pope hopes to lead the peoples back to Christ (which now appears to be a synonym for Papal control over the State, everywhere) by means of gorgeous processions and magnificent public spectacles—more particularly, by calling upon all Catholics in every country "to venerate and adore Jesus Christ hidden under the veil of the Eucharist." "Christian people" are invited also to "take from the silence and darkness

of our sacred temples to carry in triumph through the public streets the self-same Jesus, and thus aid to re-establish Him in His royal rights."

Further on, in mentioning the benefits to be derived from this Feast it seems that—

In the first place the very fact of our acknowledging publicly these royal honors which belong to our Lord must of itself recall to *our minds that the Church which was established by Christ as a perfect society cannot but demand as her right, a right which she cannot renounce, full liberty and independence from the civil power.* Moreover, the Church, in the exercise of her divine ministry of teaching, ruling and guiding to eternal happiness all who belong to the Kingdom of Christ, manifestly cannot depend on the will of others. The civil power, too, must allow to religious orders and sodalities of both sexes the exercise of a like liberty since they, over and above being a help to the Church and her pastors, also co-operate greatly in the extension and development of the Kingdom of Christ, either because by their profession of the three religious vows they fight against the threefold concupiscence of the world, or because by their leading a life of great perfection they show forth daily to all men that holiness, which the Divine Founder of the Church, foretold would be one of the marks of the true Church.

So that not only are the Roman hierarchy to be recognized as above all the rulers, but also all the men—

bers of religious orders and sodalities!

The expression "perfect society" is a technical one—full of the most sinister significance possible for Protestantism. "The Protestant Magazine," 3rd Quarter, 1909, p. 54, contained a quotation from a pamphlet written by Rt. Hon. W. E. Gladstone, which reads:

Archbishop Manning states that the Church has authority from God to correct departures from justice by the use of "all its powers." The favorite mode of conveying this portion of truth—a portion so modest that it loves not to be seen is by stating that the Church is "a perfect society." "The Church is a society, complete and perfect in and by itself, and amply sufficing not only to bring men to salvation and everlasting bliss, but also to establish and perfectly regulate social life among them." The Church has been created, says Bishop Vaughan, "a perfect society or kingdom" with full authority in the triple order, as needful for a perfect kingdom, legislative, judicial and coercive. His Metropolitan treats the subject at some length: assures us that the members of his communion would not make use of force if they were able, but nowhere disclaims the right. Vide Gladstone, "Rome and the Newest Fashions in Religion," "Vaticanism," page 76.

The rest of the document consists of a series of pious platitudes well calculated to exert the same misleading influence over ignorant non-

Catholics as much of the matter in the body of the Encyclical.

The Encyclical, about 6,000 words in length, is signed by Pope Pius XI, and dated December 11, 1925.

### Lord Halifax and Henry VIII

The Roman organs here continually assert that the separation of England from the dominion of the Holy See under King Henry VIII, was due to the anger of the King at the refusal of the Pope to countenance his divorce from Catherine of Aragon. Lord Halifax, in a speech at Louvain reported at length in the Brooklyn "Tablet," Jan. 2, says, concerning this: "The prevailing opinion is that the repudiation of Catherine of Aragon by Henry VIII was the origin of the secession of England from Rome. This is a mistake: the real cause was the universally recognized necessity and urgency of certain reforms. Had the Council of Trent preceded our dissensions, the reformation in England would have taken an altogether different turn.

"Hardly any changes were introduced in the Church in England during Henry VIII's reign. Under his successor the Breviary was shortened and also the Missal. The idea of sacrifice was gradually eliminated from the Mass, or at least greatly undervalued; communion was given preeminence over consecration; the eucharistic worship was dethroned."

"Tetzel Redivius" contains a facsimile of an indulgence to eat meat on a Friday, with the price printed on its face, issued by authority of Pope Leo XIII.

## THE DEATH OF CARDINAL MERCIER

The last words of Cardinal Mercier were, "I am about to enter into the hands of God. There is nothing to do now but wait."

This was a truly remarkable utterance when one remembers the official teaching of his Church, for he had no fear of meeting God. No fear of Purgatory.\* Not a word about the intercession of the Virgin Mary or "saints." He seemed in possession of the peace of God that passeth all understanding, and to know that through the perfect atonement wrought by Christ on the Cross, in whom he had "believed" in the evangelical sense of the word, he was ready to meet his God. But he enjoyed this experience in spite of the doctrines of his Church—not because of anything it teaches.

It is on record that during the morning Mass, said in his room, that at the moment of the *Agnus Dei*, with its supplication to the "Lamb

of God who takest away the sins of the world," the Prelate inclined his head, showing that it was in Christ that he trusted, and that his hope was built on nothing less than Jesus' Blood and righteousness. His physician said that during his days of pain he felt nearest Christ, whose sufferings were always present in his mind.

"His eminence is relatively happy despite his suffering," said Brother Hubert, adding, "When awake he is either in deep reflection or in prayer."

To him our Gracious Lord was no "Judge," whose good offices must be pleaded for by the Virgin Mary or "saints," but a loving Saviour close at hand in the hours of approaching death. No need for any masses for "the repose of his soul."

A rare thing for a high priest of Rome to die with that realization—or, sad to say, for any Roman Catholic at all.

The Cardinal's will, according to the press, was in accord with his death. No money was set aside for masses, nor, apparently was there any reference to his faith in the Virgin Mary or any "saints." Monies on hand were to be "spent in paying for his funeral and arrears in household expenses. Any surplus was to go to charity."

What a contrast stands out between the death of Cardinal Mercier and that of Pope Benedict XV! All the press accounts spoke of his being in full possession of his faculties when the last rites of the Church

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\*With regard to Purgatory, we learn from "A Course of Religious Instruction," by Rev. F. X. Schouppe, S. J., Burns & Oates, London, Imprimatur of Henricus Eduardus, Card. Archiep., Westmon., that "Purgatory is the name given to that place of expiation where souls, who have died in a state of grace, but who still owe something to the divine justice, suffer the amount of temporal punishment due to their sins. . . . The pains are most intense; they surpass all the pains of this present life, without, however, attaining to the horror of the sufferings of hell."

were performed, but there was no reference to his mentioning the name of our Saviour at any time. But after receiving the last rites of the Church he said to Cardinal Sili, "I beg you to recommend me to the Virgin of Pompeii"; and when his will was published later, it began by expressing his faith in the Virgin Mary and certain saints, in almost the same phraseology as that used by King Henry VIII of England in the preamble to his will, 400 years before.

And as he died without Christ, so he had lived without Him, for the "Tablet" of Feb. 4, 1922, quoted him as having said in a letter to the Bishop of Bergamo, "To no man is it given to be truly happy in this brief mortal life, subjected to every kind of misery, since true and perfect felicity awaits us in Heaven alone, as an eternal reward for those who have lived well."

The scheme of salvation by works taught him by his Church had evidently failed to give him any joy or peace in his life, and in the hour of death equally failed to meet his need.

Some reader may be surprised that a Pope should die asking to be commended to Our Lady of Pompeii. He may think that not surprising in the case of an ignorant illiterate Catholic, but that a Pope should be so ignorant of the teachings of even his own Bible he may reasonably think astonishing. His surprise may cease when he sees the real position given by the Roman Church to the Virgin Mary as set forth in this prayer. It is on pp. 274-5 of "The New Raccolta," published in Phila-

delphia in 1892, and bearing the imprimatur of Cardinal Gibbons and the Archbishop of Philadelphia: "Virgin Mother of God, most holy Mary, secure refuge of sinners! to thee, who art, after God, our hope and consolation in this place of exile, to thee I have recourse with sincere confidence, though most undeserving of thy patronage. . . . In thee I trust: do not thou reject me. Although deserving of eternal punishment, I throw myself at thy feet, sorrowful and repentant. . . . Be thou my loving mother here below, and my advocate at the hour of death, that I may be of the number of those to whom thy Divine Son will say: 'Come, ye blessed of my Father, possess the Kingdom prepared for you.' Amen!"

Pope Leo XII, on June 30, 1828, decreed an indulgence of one hundred days to all who would offer this prayer once a day.

On p. 284, in another prayer, occur these words: "Grant us our petitions, banish our fears; for thou art the sole hope of sinners. Through thee we hope for the forgiveness of our sins, and in thee, most blessed Lady, is the hope of our reward."

On p. 285, St. Alphonsus de Liguori says, in a prayer: "I worship thee great queen . . . In thee I put my trust, all my hope of salvation. O my mother! by thy love for God I beseech thee to be at all times my helper, but above all, at the last moment of my life." This prayer carries an indulgence of 300 days, attached by Pope Pius IX.

## CARDINAL MERCIER THE PRIEST

Cardinal Mercier was born in 1851, and when he left college, he went to study surgery under Professor Charcot, in Paris. However, he soon forsook medicine for the Church, entering a seminary to prepare himself for the priesthood. It was not long after his ordination that he attracted the attention of his ecclesiastical superiors, when it was decided to create an institute of philosophy in the University of Louvain. Pope Leo XIII recognized the capabilities of the young Abbé Mercier and had him placed in charge of the organization work.

Great surprise was occasioned later, however, when it was noted that the priest's teachings were in direct opposition to certain doctrines insisted upon by the conservative element in the Holy See. He taught that Catholic dogma "did not constitute an ideal which it was forbidden to attempt to surpass, or a frontier defining the activities and limits of the mind."

This declaration reminds one very forcibly of a sentence in the first paragraph of the Syllabus of Errors of Pope Pius X, issued July 4, 1908, which reads thus: "It is to be greatly deplored that among Catholics not a few writers are to be found who, crossing the boundaries fixed by the fathers and by the Church herself seek out, on the plea of higher intelligence and in the name of historical considerations, that progress of dogmas which is in reality the corruption of the same." This Syllabus was issued (very appropriately) in the form of a "Decree of the Holy Roman and Universal Inquisition."

Naturally such a doctrine savored of heresy and the priest was summoned to Rome by his adversaries, "then constituting a majority of the College of Cardinals," but he argued his case so well that the wise old Pope Leo XIII, decided in his favor, sending him back to his University. But soon after he was "kicked upstairs" to be Archbishop of Malines. And it was not very long after that when he received the Cardinal's red hat—apparently to "keep him tied up," as a gentleman brought up in the Roman cult put it when asked how such a priest could receive these appointments when so many other priests who believed everything their superiors told them and asked no questions were passed over.

Whatever the reasons, the event, in the Great War, justified these promotions. When the Germans were trampling Belgium and its people under foot, he denounced the invaders from his pulpit, and in pastorals exhorted the people to ignore the authority of the conquerors. In one of these documents one passage would suggest that he forgot for the moment, the Vatican claim to super-sovereignty, for he said: "The sole authority in Belgium is our King, of our Government, or the elected representatives of the nation. This authority alone has a right to our affection, our submission."

Pope Pius XI looks upon the Papal authority as superior to that of every ruler of every country, and says so very plainly in the Encyclical "Quas Primas," quotations from which will be found on another page.



## THE TEN COMMANDMENTS IN THE SCHOOLS

One of our subscribers, on Jan 23, addressed a letter to "The Springfield (Mass.) Republican," in which he said with regard to a proposition recently made to the New York City Board of Education, that the Ten Commandments should be read in the public schools:

"This great moral code, for which the world is indebted to the Hebrews, can hardly be objected to on sectarian grounds, for it belongs to us all.

"In commending the measure the 'New York Herald-Tribune' says: 'True the Ten Commandments as learned by the Roman Catholic differ slightly from the Protestant version, but it is a difference of almost negligible importance.' The difference here referred to is the omission from the Roman Catholic system of instruction of the second commandment of the Decalog, which reads, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them.'

"The reasons for this omission are obvious, and the 'difference' caused thereby is not 'negligible,' for it is one of the marks which has served to contrast the Roman and Eastern churches with the Protestant communions and the ancient faith of Israel."

To this letter was appended a foot-

note quoting the commandment relating to "graven images" from a Douay Bible, in which the word "adore" was substituted for "bow down" in the last clause.

On the 26th the subscriber wrote again to the 'Republican,' saying:

"My letter of the 23rd with reference to the Ten Commandments seems to have been misconstrued in your comment thereon. My statement was not that the second commandment is omitted from the Roman Catholic Scriptures (the 'Douay' version), but that it is *omitted from the Roman Catholic system of instruction, which is another matter* [italics ours]. On page 233 of the 'Manual of Christian Doctrine,' bearing the imprimatur of Archbishop (Cardinal) Dougherty, of Philadelphia, under the heading, 'The Commandments of God' may be found the following: 'Fifty days after their departure from Egypt, Moses, being ordered by God, gathered together the people of Israel at the foot of Mount Sinai, while he himself repaired to the summit of the mountain. Then the thunder pealed and the lightning flashed, and God promulgated the Decalog:

"'1. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods before me.

"'2. Thou shalt not take the name of the Lord thy God in vain.'"

Then follow the other commandments in the familiar order, the last one (regarding covetousness) being numbered '9 and 10' to make up for the loss of that commonly known as the second (relating to graven images) which is left out altogether.

"I trust I have presented this matter with the clearness it deserves."

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#### Gasparri and Mussolini

It is difficult, in these days, to appraise the actual values of news items from Rome—whether these publicity effusions are to be taken at their face value, or are to be regarded as trial balloons sent up to see "which way the wind blows." It is just possible that in the dispatch in the New York "World," Jan. 30, the most important part is an incidental reference to a report that Cardinal Gasparri, Papal Secretary of State, might soon be succeeded in that position by Cardinal Ceretti, now Papal Nuncio in Paris. The part that seems—on its face—to have the most importance is a belittling, on the part of Cardinal Gasparri, of the services rendered to the Vatican by Mussolini. Of these, he is reported as saying that they do "not amount to much."

He has replaced the crucifix in the schools, he has returned the buildings which belonged to the Jesuits. We must always keep in these buildings one room available for use of the Government—proving, apparently, the Government does take some interest in us. He

has relieved the priests of military duty, he has disbanded the Free Masons. He has made obligatory the teaching of the Catechism in primary schools. He has replaced at the Colosseum a cross taken away fifteen years ago. But that is not much, it is very little.

Most people would think it was a good deal under the circumstances—far too much, indeed, for the good of the Italian people. In reply to a query concerning the possibility of the negotiation of a Concordat with the Italian Government the Cardinal said: "I have heard about the Italian Concordat. Just words, that is all. Do not let our friends in France and Spain be worried. The Pope recently explained all that. Nothing has been changed, and I see no prospect of a change. Papal Rome is adamant."

Nobody need doubt the truth of the last statement. History has abundantly shown, through the centuries, that the word "gratitude" is not in the Vatican dictionary in its dealings with either governments or individuals. And no more conspicuous examples can be found than in the machinations of the Vatican against the British nation and the people of the United States.

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Whenever you read a public pronouncement by a high priest of Rome, always bear in mind that his first business in life is to promote the schemes of the Vatican—not the welfare of the American people, or even of the Catholic people.

## The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York. Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of Me."—John 5: 39.

### "JESUS, WHAT ART THOU?"

I stretched forth my hands to the figures on the Cross and cried aloud in my perplexity, "Jesus, what art Thou?"—Joseph Jacobs, in "Jesus, as Others Saw Him," quoted in a review of the book, "New York Times" Book Review, February 7, 1926.

Those who worship God must worship Him in spirit and in truth; and had Mr. Jacobs addressed our Lord in spirit and in truth, assuming that He was the Son of God, as He declared Himself to be, he would have received an answer to his question. The Salvation Army has a story about a French unbeliever, who came to the penitent-form and cried, "O God, if there is a God, please save my soul if I have a soul!" and that his prayer was answered almost immediately. Had Mr. Jacob's query been made in that spirit, he would have certainly proved the truth of the Saviour's promise that He will not cast out any who really "come to" Him in that spiritual sense.

Thou shalt call His name Jesus, for He shall save His people from their sins.—Matthew i, 21.  
Whom do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-jona: because flesh and blood hath not revealed to thee, but my Father who is in Heaven.—Matthew xvi, 15-17.  
Jesus saith to him, I am the way, the truth, and the life. No man cometh to the Father but by Me. John xiv, 6.

In the beginning was the Word, and the Word was with God, and the Word was God.—John i, 1.

Behold the Lamb of God, behold Him who taketh away the sin of the world.—John i, 29.

You will not come unto Me that you may have life.—John v, 40.

This last quotation from the Gospel of St. John, explains the real reason for the question that forms the topic of present consideration. And the same may be said of practically all the agnostics, sceptics, unbelievers and non-believers who seem to go to every source of information as to our Blessed Lord, except Himself.

Of course, Roman Catholic readers, in so far as they know anything of the contents of even their own Bible—and few whom we have met have much acquaintance with it—will accept at their face value the quotations from the Gospels cited above. But the present purpose is to show what our Blessed Lord can be towards each of them personally, every day of their lives; indeed, what He really is—if they avail themselves of His salvation, about which their Church has practically nothing to say.

Perhaps the most important fact about Jesus that the Roman Church tells its membership nothing about is that Jesus came to save them "from their sins." Such "salvation" as the Church offers is one that allows—indeed, expects—them to keep on sinning every day of their lives. And, of course, a life of continual sin is one of continual separation from the joy that those possess who have been delivered from the guilt and dominion of sin through faith in Christ. That Christ can save from the uttermost depth of sin and depravity—and save the body as well as the soul—and deliver the victims of drink and drugs and anything and everything that has cursed the life and the home of the individual no priest ever tells either the penitent at confession or the congregation from the pulpit. One reason is that he does not know it himself. The Pope himself, although he professes to be the Vicar of Christ and the representative of the Almighty with His power of attorney to dictate to all the rulers of the world, knows—officially, at any rate—no more about the real salvation bought for every believer by the Blood of Christ than the most illiterate peasant who prays to the Virgin Mary and one or more saints every time she gets into any kind of trouble. And the Church puts its Popes in "purgatory" just like other sinners, and Dante in his "Inferno" put several of them in Hell itself. The more one thinks of it, the more dishonoring to our Lord does the Roman teaching appear. Its own Testament says that He came to save His people from their sins and that He "taketh away the sins of the world," and yet it declares that He cannot do—or at any rate does not—do either of these things for His own "Vicars" of "the only true Church." And every year masses are said for the repose of the souls of Popes and Cardinals, to say nothing of the pious laity, who have been dead for many years.

Dear reader, let not any such case be yours. He can and will save you from your sins; if you will "come" to Him, as He invites you to do, you can have that "life" of which He spoke. He has power on earth to forgive sins, right now, and He has never delegated that power to any so-called priest who ever lived. The Apostle Peter never had it or professed to have it. If he had, he would have surely made a strong point of it on the Day of Pentecost, and told the Jews that they should all come to him and the other apostles, confess their sins and get them forgiven. Likewise St. Paul on his missionary tours, would have said the same thing. If he had really possessed any such power and exercised it, he would have saved himself from much persecution and suffering. But instead of preaching any such simple message and going about forgiving sins, he told the Jews that Jesus was the Son of God and the Messiah, and the Greeks and Romans that He had risen from the dead—an unheard-of absurdity to their minds—and that our Lord—not himself—could make bad people good by changing their whole lives if they would, by faith, accept that power.

Speaking generally the "intelligentsia" regarded this sort of talk "foolishness", just as the "Greeks" of New York and other American cities do to-day. A conspicuous proof of this is afforded by the pulpit and press discussions on the "crime

wave." Every conceivable form of remedy is suggested—except the bringing of the saving knowledge of Jesus Christ and the power of the Holy Spirit of God to bear upon the hearts and lives of the people.

But—in spite of the ignoring of the saving power of Christ by the intellectuals, the denials of His divinity by not only His own people "after the flesh" but by many who would feel insulted if anyone denied them the name of "Christian," the relatively few who still teach the old Gospel of the New Testament, of the apostles Peter and Paul (who knew nothing of Roman Catholicism or anything resembling it) keep on seeing results every day from their labors. "In the faith of His name" as St. Peter told the Jewish high priests, they see the spiritually blind receive sight, and souls dead in trespasses and sins brought to life by the power of Christ.

Should any reader say in true and real sincerity of heart to the Lord Christ, "Jesus, what art Thou?" He would make a reply in effect, like this:

"I am your Saviour from sin. I died that your soul, dead to God and to spiritual things might live. If you really wish to be saved from the guilt and delivered from the power of sin, accept the gift of salvation at My hands. You cannot earn it by any good works you can do. The salvation that I purchased with My Blood on Calvary is the free gift of God. But you must do your part. You must repent of sin in the sense that you abandon it, once for all; not as has been your custom when going to confession to a priest—'repenting' this week, but fully expecting to do the same things again next week, as you have been doing for years. But if you will, up to the full extent of your will power really renounce all that your own conscience and the Spirit of God show you to be evil and sinful, then all My divine power will come down to meet your spiritual effort, your sins of the past shall be forgiven, and your experience will show you that I am

". . . a Saviour who's mighty to keep  
All day on Sunday and six days a week;  
I am a Saviour who's mighty to keep,  
Mighty to keep evermore."

Comply with those simple conditions and His salvation is yours. But it does not follow that these conditions may be easy in your particular case. You may be called upon, in complying, to risk your job, and in many cases, the loss of the friendship of people whom you like, or even love. You may even be called an apostate, or a lunatic or a fool. But again you can remember that Jesus said that any man who was not prepared to make great sacrifices to become His disciple was not worthy of Him. Only He put this idea in far stronger language.

But the salvation of Jesus Christ is worth—in this life—every cent you pay for it, even if you give all that you have.

If you doubt this, ask anybody who has got it. Over forty years' experience enables one to write about it in positive terms.

### WHY I AM NOT A ROMAN CATHOLIC

An Address by REV. STEPHEN L. TESTA, *Christ's Mission*, February 7, 1926

An Answer to G. K. Chesterton's Article in the January "Forum" on the Subject,

"Why I Am a Catholic"

The first three lines of Mr. G. K. Chesterton's article in the January "Forum" contain the substance of the whole article. He says that he has ten thousand reasons why he is a Catholic, "but all amounting to one reason; that Catholicism is true." The rest of the article is irrelevant and inconsequential. Therefore my answer will be confined to this all-embracing reason. If I succeed in disproving this, I shall have accomplished my aim.

I do not claim to write in Mr. Chesterton's literary style, but I let the simple, unvarnished truth make its own appeal, for after all truth needs no trappings when presented to the common sense of the American people.

Mr. Chesterton says that he has 10,000 reasons; but he gives none in his article, except the one all-embracing reason. He does not give even one of the reasons which Catholic theologians and apologists have advanced from time immemorial; perhaps because they are so worn out that he would not condescend to repeat them. So in the attempt to say something original, he says, for instance in the first paragraph, as one of the glories of Catholicism that "it is the only thing in which the superior cannot be superior; in the sense of supercilious." What this means I cannot understand, and I doubt if anyone else can.

He says in his article that he is a convert to Catholicism, and that explains his zeal and ardor in praising it. In this he and I are together in the same feel-

ing, for I am a convert from Romanism to Protestantism, and I am just as zealous and enthusiastic in my new found faith as he is in his, perhaps a little more.

So in my answer to his article "Why I am a Catholic," I first thought of wording my subject "Why I am a Protestant," but found that the subject has been treated often by more competent men than I am, and by men who were born into Protestantism. So I speak as a convert, on "Why I am Not a Roman Catholic;" and tell the reason why I embraced the Protestant faith.

I might give many reasons why I am a Protestant and not a Roman Catholic. For instance: (1) Because in the Catholic Church I never saw a copy of the Bible, though I was an altar boy for years, whereas in a Protestant church that was the first book given me. (2) Because I myself have been "born again" in the spirit, whereas into the Roman Church I was only born in the flesh. (3) Because in Protestantism we have an experimental, first-hand religion, whereas Catholicism provides only a second or third-hand religion. (4) Because in studying history I see that the natural child of Romanism—Jesuitism—had gotten so rotten that Catholic governments, one after another, had to banish the Jesuits from their borders, and one Pope, even, Clement XIV, had to suppress the society "for its crimes against civilization." (5) That in observing social conditions, I found that Protestant peoples were more prosperous, better educated and more self-re-



hant and progressive than Catholic peoples, and that, for instance, in the Philippines, the people under American Protestant influence have made more progress in twenty-five years, than during 300 years of Catholic Spanish domination. (6) That Protestantism, in teaching direct approach to God and personal responsibility to God, trains people toward self-government and true democracy; whereas Catholic peoples, being governed for centuries in a paternalistic spirit as "children of the Church" are not trained in the principles of liberty and self-government, and must nearly always fall back to be ruled by the iron hand of dictators, more or less beneficent. (7) That when I became a naturalized American citizen, lifting up my hand I swore to "renounce all allegiance to any foreign ruler or potentate" and came to the conclusion that in order to be a one hundred per cent. American, that renunciation included not only the King of Italy, but also the Pope of Rome, who claims to be a ruler and a potentate. And so I might cite many more.

But these reasons and others I might mention, though of great importance to me personally, are only secondary to the subject under discussion. I want to give one principal and all-embracing reason for not being a Catholic; and I find that it is the same reason which Mr. Chesterton gives for his being a Catholic, i.e., the word "truth"; the only difference being that I define and prove my position, whereas he gives neither definition nor proof for his contention.

Let us be clear in our definitions—What is the truth? For Mr. Chesterton

says that "Catholicism is true." We all agree that truth comes from God, for "God is truth," and truth in religion is in the Holy Scriptures, for Jesus says "Thy Word is truth," (John xvii, 17). Even the Roman Catholic Church recognizes this, as it tries, without success, to base its doctrines on single verses of the Bible taken out of their context. Mr. Chesterton, I take it, agrees with me that a religion is true if it agrees with the book which contains the truth of God, the Bible. We must presume that he sincerely thinks that the Catholic Church is according to the truth of the Bible, and that this is why he boasts of being a Catholic.

Now this is the crux of the whole matter. We Protestants categorically deny this, and say that the Roman Church has NOT the truth, for its teachings are not based on the truths of the Bible. Its doctrines and practises cannot be reconciled with the Bible. Mr. Chesterton himself only assumes as an axiom that Catholicism is true, but does not attempt to prove it, and does not quote even one verse of Scripture in support of a single Roman Catholic doctrine. If he had proved it—or if any one should yet prove—that Roman Catholicism is taught in the Bible, and that the early Christians in the New Testament were Roman Catholics, then I would be the first one to return to the Catholic Church. Mr. Chesterton has absolutely failed to do so.

But the fact of it is that Romanism has never been proved and never can be defended on Bible grounds. The Protestant Reformation was a wholesale withdrawal of millions of Catholics

from the mother Church for the specific, all embracing reason, that the Roman Church had deviated from the Bible truth and from the early Apostolic Christianity; that in the course of centuries she had added many doctrines and practises which were contrary to the letter and the spirit of the New Testament; and it was because the Bible forbids those innovations that the Church forbade the Bible and burned Bible readers. Can Mr. Chesterton deny that? Catholic apologists when speaking to ignorant people may continue to repeat the old slanders that the cause of the Protestant Reformation was the desire of Luther to marry a nun, and the desire of Henry VIII to marry Anne Boleyn, etc., when they know very well that these men married much later, and they are well aware that the critical and decisive moment of the Reformation was when Martin Luther at the Diet of Worms, with the Bible in hand said: "Here I stand, on the Word of God; I cannot do otherwise; God help me." Protestantism therefore, with all its weaknesses, claims to stand on the Word of God alone, i.e., on God's truth. The Roman Catholic Church claims to stand partly on God's truth, partly on human tradition, and partly on the fallible words of fallible popes. And popes, in common with other human beings, can err and have erred, for even their own Latin proverb says: "humanum est errare." Therefore, the one and all embracing reason that Mr. Chesterton gives that "Catholicism is true" falls to the ground.

Let us be even more specific in our definition. We must distinguish be-

tween Catholicism and Roman Catholicism. In common parlance the Catholic Church means the Roman Catholic Church, for the Roman Church has monopolized the word "Catholic" and left the other churches to be known with the negative historic word "Protestant." Nothing is farther from the truth. A catholic doctrine is one which is held in common in all churches and which has been believed by all Christians from the earliest times to the present day. The two earliest documents containing these catholic doctrines are the New Testament and the Apostles Creed. These two documents are adhered to by all the evangelical Protestant churches, and the Greek Orthodox Church as well as the Roman Catholic Church. To these may be added the Creed of the Council of Nicea. At that time the Church of Christ could be described as one and truly catholic. But now we find that the Roman Church has added to that catholic faith so many heterogeneous doctrines, rites and ceremonies—many of them taken almost bodily from Judaism and Paganism—that the Church has been so completely transformed that one can hardly find in it any of the original catholic doctrines. And strange as it may seem, Protestantism, holding tenaciously to the Bible and to the Apostles Creed, has the only churches which can truly be called Catholic.

The extraneous body of doctrines and practises which have been added to the faith of the New Testament by the Roman Church during the last 1,500 years—is usually known as Romanism, and seeing that it still claims to teach

the old New Testament truths, yet mixed with the new Romanism, it is rightly called "the Roman Catholic Church." The Protestant Church, on the other hand, should be called the "Christian Catholic Church." She is called "Protestant" because of the historical protest of the sixteenth century, but it was not really born in that century, for the Reformation was a return to, and a reknitting with, the primitive Apostolic Christianity long before the priests of Rome produced their man-made organization.

Returning to the Bible as the God-given Source of Truth: where can we find in the Bible that St. Peter was ever pope, that Christ made him a pope, or that he ever claimed or exercised that office? We find instead that he was simply a preacher and elder in the church.

Where do we find in the Bible that the Virgin Mary is the "Mother of God," that she was conceived without sin, that she is a dispenser of divine grace, or that she acted religiously in any way as all Roman Catholics do today?

Where do we find in the Scriptures that dead saints ought to be prayed to, that statues ought to be made of them and "venerated," that bones and relics of dead persons have miraculous power and that such "dulia" worship is not idolatry? Or, indeed, any reference to either "dulia," "hyperdulia," or "latría" at all?

Where do we find in the Bible that priests ought to be celibates? It says instead that St. Peter was a married man and St. Paul directs that bishops be married and have families. History

says that marriage was forbidden to priests by Pope Hildebrand as late as 1075 A. D.

Where do we find in the Scriptures that at the communion service the "host" is to be used and not "bread and wine" that the Lord used? That the cup is to be forbidden to the laity? And that at the word of the priest when he says Mass, the wafer in his hands becomes changed into the "body, blood, soul and divinity" of our Lord, and that the Mass is a repetition of the sacrifice on Calvary?

Where do we find in the Bible the cruel doctrine of Purgatory of fire to which that Church condemns its best children to burn for thousands of years; thus depriving the dying and the bereaved of the consolation of the words of Christ, and by which doctrine the priest becomes the only Good Samaritan who has the power to shorten that sentence and deliver the soul from those flames and torments "for a consideration?"

Where do you find in the New Testament any authority for the gorgeous ceremonials which are seen in the Roman Church? It is true that we can find their counterpart in the ancient pagan ceremonials, but we look in vain for them in the Apostolic Church and the Church of the catacombs.

Where do we find in the Bible the doctrine of auricular confession to the priest, (except the case of Judas who confessed his sin to the priests and then hung himself), the rosary, the infallibility of the pope, and many other objectionable dogmas of the Roman Church?

In conclusion: The reason why I came out of the Roman Church and I am not a Roman Catholic to-day, is that when I read the Holy Bible, to my great surprise, not only did I not find therein the doctrines and practises of the Roman Church, but it seemed to me that they were severely condemned as features of "the apostasy" clearly foretold and condemned beforehand. So, as a man who runs away from a falling building, I ran for safety and salvation to Jesus who called me, and is calling every Roman Catholic to-day to Himself with these words: "Come out of her, my people, and be not partakers of her sins and that ye receive not of her plagues." (Rev. xviii, 4).

I do not say that Protestantism is perfect and ideal in every respect—because some Protestant churches seem to be doing little by little precisely what the Roman Catholic Church did by wholesale—adding notions of certain teachers to the Word of God. But as long as Protestants stick to the Bible as "the only rule of faith and practise," that will always keep them in the right way. There is such a diversity in "unity" in Protestantism that any individual can choose to unite with that local church which fits his peculiar temperament, and the nature of his own spiritual history—past and present.

But the principal doctrine in the Protestant churches is that it is not the Church that saves, but the Lord Jesus Christ—and all really evangelical churches point to Him as the one and only Redeemer of mankind, and who is able to save to the uttermost all who come unto God by Him.

This article will be published in pamphlet form by Christ's Mission.

### Where Priest Has Power

In a sermon published in the Brooklyn "Eagle," Jan. 25, Rev. Dr. McGinnis, pastor of the Church of St. Thomas Aquinas, of that city, said: "The Mass and the sacraments and the devotions will tend to draw you to the good, the true and the beautiful; love of God and of your neighbor; and banish fear and suspicion; hatred, jealousy and intolerance will find no resting place in your souls." This reads very nicely, but the means of grace referred to have totally failed to produce any such desirable results among the Catholic priests and people of Poland, for in the "Watchman-Examiner," Jan. 27, we read:

For several months there has been persistent interference with Baptists in various parts of Poland. Meetings have been dispersed by the police, and preachers forbidden to act. At one of the disturbed services, on September 27, Dr. W. O. Lewis, of the American Baptist Foreign Mission Society, was present. He was peremptorily forbidden to speak, and threatened with arrest if he should so much as offer a greeting in the name of the Baptists of the States. For these and other infringements of religious freedom, the Polish authorities offer the excuse that Austrian law still persists—a strange contention, seeing that the constitution of the Polish Republic emphasizes religious liberty and declares all laws invalid in conflict therewith.

### DECEIT IN PROPAGANDA

In "The Sunday Visitor," Jan. 24, a correspondent quoted a Masonic journal as saying, concerning the Dark Ages, "To the churches must go the credit of preserving the Bible." Commenting on these words the Editor says, "We do not know why the term 'churches' is used. Perhaps it is a misprint. . . . He could not refer to another Church or religious denomination, since there were none in existence." Absolutely untrue. There were then in existence the Eastern (Greek) Church, the Gregorian Church, the Nestorian Church, the Coptic Church and the Church founded by St. Patrick in Ireland, the usages of which were more Greek than Roman, and the Waldensian Church, and this may not be all.



An advertisement in the Pittsburgh booklet (Nov. 27) says: "The present Pope Pius XI, 261st head of the Catholic Church, is the successor of St. Peter, first Pope and head of the Catholic Church, and his supreme authority extends over all Catholics, BUT ONLY IN MATTERS OF RELIGION (capitals in advertisement)."

Passing over the facts that Peter was never Pope, and that "the Catholic Church" as such had no existence for several centuries after the time of Christ, we find Pope Leo XIII saying in the Encyclical "Sapientiae Christianae" (1890): "The like disposition and the same order should prevail in every Christian State by so much the more that the political

prudence of the Pontiff embraces diverse and multiform things, for it is his charge not only to rule the Church, but generally so to regulate the actions of Christian citizens that these may be in apt conformity to their hope of gaining eternal salvation. Whence it is clear that in addition to the complete accordance of thought and deed, the faithful should imitate the practical political wisdom of the ecclesiastical authority." *Gr. Encyc. Lett. Pope Leo XIII*, p. 202.

The advertisement, Nov. 28, says "Jesus Christ celebrated the first Mass the night before He died." Our Lord knew that the sacrifice He was to make on the Cross would be absolutely complete. In Hebrews x, 12, we read: "This Man offering one sacrifice for sins, forever sitteth on the right hand of God (Douay Version)"; whereas the Mass of the Roman Church is an "unbloody sacrifice," "propitiatory" in character, offered every day. The advertisement says: "He then ordained His priests." Absolutely untrue. There is no record in the whole Catholic Testament of a single Roman function being performed by any of the apostles; nor was one such even mentioned by the Apostle Peter on the Day of Pentecost. Nor is there a word in the New Testament that suggests that "He gave them power to celebrate Mass, in which bread and wine are changed into His body and blood" as the advertisement says. One very good reason being that the whole invention is dishonoring to the sacrifice of Christ as implying that God the Father was not fully satisfied.

with His atonement made for all men and once for all.

Another falsehood in the same paragraph is "St. Paul says in 1 Cor. xi, 26, that the Mass was instituted by Christ to show His death until His second coming." So far from this passage referring to the offering of an "unbloody sacrifice" by a priest, the Apostle rebukes the Christians of Corinth for abuses as to eating and drinking on the part of those who gathered at the Lord's Supper, which has not the slightest resemblance to a Mass, in either theory or practise.

Under date Dec. 1, "When Christ established the Catholic Church He did not wish it to fail. He took good care to guarantee the continuation of His Church and to provide that it would last forever and teach only the truth." Our Lord did not establish the Roman Church at all, or any organization bearing the slightest resemblance to it. The Church that He founded is now, as it always has been, made up of all those people who have by faith taken to themselves their share of the atonement wrought by Him on the Cross for their sins. And as for the Roman Church teaching "the truth" none of its principal tenets can even be found in the New Testament in any form, nor are any of them in line with either the utterances or the practise of the Apostles. The Roman Church does not teach "the truth" about the Mass, penance, purgatory, the invocation of saints, prayers for the dead, the place it gives the Virgin Mary in its religious system, the Immaculate Conception,

indulgences, the celibacy of the clergy, the infallibility of either the Church or the Pope, or the Temporal Power—to name only a few of the more prominent features of the Roman cult.

Under date Dec. 2, "Christ said His Church would never teach error." Our Lord never said any such thing. And even if He did, the Roman Church is not His Church, for it did not come into existence for several centuries after His ascension.

Under date Dec. 4 Cardinal Gibbons is quoted as saying, "We must be in harmony with our political institutions." Pope Leo XIII in the Encyclical "Immortale Dei (1885)," condemned, *seriatim*, every one of the leading features of our political institutions as driving the Church into an "unrightful position." (See pp. 120-124 of Grt. Encyc. Lett. Pope Leo XIII, and "The Mind of the Vatican on American Political Institutions." (10 cents from this office)."

Under date Dec. 6: Christ "made confession of sin to a priest necessary." Nothing of the sort. Not a single writer in the New Testament refers to any such institution as confession and penance as practised by Rome either in respect of the clergy or the laity.

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Please ask a Roman Catholic friend or neighbor what he thinks of the article "The Gospel in the Douay Bible" in the last issue you received. We would be glad if you would tell us his reply.



## ODD RECRUITS FOR THE POPE

On November 17, Hon. James W. Gerard, formerly U. S. Ambassador to Germany, expressed the hope that for the next Presidential campaign "one of the major parties will see fit to nominate for President of the United States either a Catholic or a Jew to do away with the miserable spirit of intolerance which has grown up in the land." Then, in his sermon at the consecration of Bishop Stires, Bishop Brent was quoted in the N. Y. "Herald-Tribune" as saying, "I admire the quiet assumption by which the Pope proclaims himself to be the 'servant of the servants of God' and considers the moral and spiritual wellbeing of the race as being in his keeping." Most people who know anything of the history of the Roman Church and the real claims of the Popes from Innocent III to Pius XI, at any rate, know that the phrase quoted is merely a camouflage for the most arrogant despotism that the world has ever seen, and that Boniface VIII in the Bull "Unam Sanctam" expressed the real mind of the Vatican, which can also be found in "Immortale Dei" of Pope Leo XIII. But Bishop Brent is one of those who advocate "church unity," which means putting the Pope's heel on the neck of any church foolish enough to be misled by Papalist sophistries. The Bishop also believes that the surrender of the Protestant churches to the Pope should be in accordance with the full pretensions of Pope Leo XIII as being the God-selected leader

of all mankind. He says that until his own and all other "churches unite" "we shall have to move as men grievously wounded—haltingly, lamely, without a *supernational* and *final guide* in the moral and spiritual movements of the time." The third recruit to the Papal forces is more picturesque than either of those mentioned, but if he has any real personal ability he can do a great deal of harm, and incidentally make a good deal of money for himself on the side. The "Jersey [City] Journal," Nov. 25, said that "Rev." George Lawson, of Matawan, N. J., had "organized the Black Mask Association to offset the Ku Klux Klan," and that the first object was to "elect a Roman Catholic or Jewish President in 1928." It was also said that "units would be started in all cities of the State." The denomination of "Rev." Lawson was not given. He should get Hon. James W. Gerard as a charter member. Nor are these utterances to be regarded lightly. A propaganda to put a vassal of the Vatican in the White House by means of letters to newspapers and editorials is under weigh now. And the fact that denominational Protestantism is still so largely "speechless" is of great value to the Vatican agents.

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Never forget that civil and religious liberty fade away in any nation, city or even neighborhood, in proportion as the influence of the priests of Rome makes itself felt.

### DR. COAKLEY AND THE PRESS

For several months we have exposed the deceitful nature of advertisements that appeared in the "New York Times" last fall. As to the publication of Roman doctrines themselves in the form of advertisements is concerned, no reasonable man could make any objection, but when such advertisements are written so as to deceive the readers respecting the real nature of these teachings, the matter bears a totally different aspect.

Although the editorial department of the "Times" protected the advertisers by rejecting letters sent controverting statements made—three such to our own knowledge—some Papal agents were not satisfied with the support of the campaign to "make America Catholic" afforded by so important a paper. The Brooklyn "Tablet," Nov. 21, had a letter from Dr. Coakley, a prominent priest of Pittsburgh, headed "Is there any freedom of the Press?" Considering that Dr. Coakley's Church would, if it had the power, suppress every Protestant journal in the country, just as Mussolini has suppressed every newspaper in Italy that ventured to protest against despotism in his government, the protest in this matter seems odd, to say the least.

While there is reason to suppose that no important paper in the land would publish anything likely to seriously offend the priests of Rome, it appears that a number of individual journals are not so com-

pletely under control as the officers of the Pope's Army of Occupation would like them to be. Indeed, in Pittsburgh itself the propagandists of Italian anti-Americanism had their troubles. Dr. Coakley says that several years ago a Papalist "business man" bought certain advertising space to call attention to doctrines, teachings and practises of his Church. "Cardinals, Archbishops and Bishops, in great numbers, wrote letters approving them, so there is no doubt as to their orthodoxy." Whatever their "orthodoxy" may be, so far as accuracy is concerned, it would be hard to cram a larger number of deceitful and misleading statements into the space covered by the pamphlet before us.

It is strange to learn that "it would take a volume to record the ways, dark and devious, that all the Pittsburgh papers used to throttle the enterprise. The advertisements were placed in out of the way corners, sandwiched in between pickles, dry goods and other less worthy commodities, on a different page, and in a different location every day, until finally they were refused by all of the Pittsburgh newspapers except two, neither of them with a circulation large enough to justify the outlay." This is the first time we have ever heard of newspapers trying to "throttle" advertisements that were bringing in real money. The only probable explanation is that they received information as to the misleading nature of the statements made, and did not wish to draw the fire of the local

office of the Advertising Clubs of the World, one of whose specialties is the promotion of "truth in advertising."

So much for the sins of the Pittsburgh press. We then learn that last October the same "business man" approached the 'New York Times' and other newspapers throughout the country, with the advertisements used in Pittsburgh. All except the 'New York Times' refused them, and that paper ran them as Pittsburgh papers did, in out of the way nooks and crannies, without a border, rendering them indistinguishable and ineffective. Notwithstanding energetic complaints of this unfair treatment, the 'Times' people were unyielding, until finally wearied by fruitless efforts to obtain advertising space that could be discovered by a patient and earnest searcher, the business man withdrew the advertising on November 15."

This demonstration of the fact that the entire press of the country was not yet become a Papal publicity agency gave Dr. Coakley a great shock. And he proceeds to question his Catholic readers thus: "Is it not time that Catholics awoke to the fact that everything in this country can get a hearing in the newspapers except the truth? Every false doctrine excogitated by the brain of the most fanatic evil dreamer can get on the front page free of charge. . . . Only the truth and the virtue and the constructive value of Catholic doctrine is refused an audience by the great newspapers of this country.

The word "audience" is not correct here. All manner of priestly utterances are continually not only "heard," but published. The responsibility for the truth or falsity of statements so printed is only secondarily with the Editor. Advertising is quite a different matter. Either avowedly or tacitly most newspapers guarantee—at least in a general way — the substantial truthfulness of the advertisements they print. Few advertising managers would pretend to thorough knowledge of the theology of any religious cult, and those who, with the fear of the Advertising Clubs of the World before their eyes—decline any responsibility whatever for the wording of these advertisements were wise, as was shown in our last issue, and is further illustrated in this number.

Deplorable, indeed, according to Dr. Coakley, is the present condition of Catholics in this country. "There is no freedom of speech, and there is no free press"—in Italy, under the rule of Mussolini, with Pope Pius XI behind him in the role of Pope Boniface VIII? Oh, no, "in this country." Nor is that all. "They have us Catholics shackled like slaves." No antecedent gives any hint as to who are referred to by "they," and of course the percentage of truth in the assertion is less than that in most of the advertisements. Still, if Dr. Coakley really believes it, it gives point to the rest of the sentence—that "it should be somebody's job to call attention to it and somebody's job to rectify it." If this priest could prove

his assertion, it should be one of the first duties of all Protestant Christians to break these shackles and emancipate the vassals of the Vatican from this melancholy condition of slavery. Surely the complete subjection of thought and conscience of mind and will to an alien Italian prelate is bad enough for any man. (See Encyclical "Immortale Dei," Grt. Encyc. Lett. Pope Leo XIII, pp. 121, 123, 125.)

And on p. 129, Pope Leo says that all Catholics must let the Pope do even their thinking for them, in these words: "If in the difficult times in which our lot is cast, Catholics will give ear to Us, as it behooves them to do, they will readily see what are the duties of each one in matters of opinion as well as action. As regards opinion, whatever the Roman Pontiffs have hitherto taught, or shall hereafter teach, must be held with a firm grasp of mind, and, so often as occasion requires, must be openly professed."

There is a sense in which all "unconverted" persons, whether Protestants or Catholics—either of the Eastern or Western, or any of the other baker's dozen of Communions—are slaves. They are slaves of sin. Jesus Christ in His first recorded sermon said that He had come to bring deliverance to the captive. It is the special work of Christ's Mission to present Jesus to the Catholic peoples as the Lion of Judah who can break every chain, and all who desire spiritual freedom for them should

give all the aid possible—spiritual, moral and material, for the performance of that work.

### Ireland's Ancient Religion

The Brooklyn "Tablet," Jan. 9, says that on Cardinal O'Donnell's recent return to Ireland from Rome with the Red Hat, he said to a crowd from the steps of his cathedral at Armagh: "I will tell you what is the expectation of the Holy Father—what is his hope. It is that Ireland, this Ireland, from shore to shore will unite once more to hold aloft the banner of civilization and lead the nations as it did in the early Christian centuries."

In the "early Christian centuries" it was not the religion of Rome that the missionaries of the Church of St. Patrick carried to Scotland and England, but the true Gospel as contained in the New Testament. They did not teach the forms and ceremonies of Rome at all, but based all their propaganda upon the Scriptures, to the indignation of the Venerable Bede as late as the ninth century. St. Patrick filled Ireland with schools for copying and studying the Bible, and it was this work of his that made Ireland "The Isle of Saints." Further information about the religion of St. Patrick will be found in THE CONVERTED CATHOLIC for March, 1925, and for the same month in 1909.

We should be glad to receive the names and addresses of five of your friends—Roman Catholics preferred—to whom we could send sample copies of this Magazine.

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